/468 cont./

412 171 At La Paya, Ambrosetti (6, Fig. 254, p. 484) discovered combs cut out of a small wooden board and some composite combs. Instead of simply recording the coexistence of two different types of combs /Plate LXXXVII appears here/ /469/ in the same place, a very natural phenomenon by reason of the heterogeneous character of the culture of La Paya, Ambrosetti puts forth the strange hypothesis that these combs served for carding wool, without taking the trouble to inquire whether this instrument was known in pre-Columbian times.

303 322 467 412 The making of combs, like all wood carving, is an essentially masculine job.

412 174 The table on Plate LXXXVII indicates my idea of the morphological evolution of the different forms of combs which I have collected.

Chapter XII

Furniture

352 [114] Since the diverse cultural elements which constitute the furniture of the Chiriguano have been completely studied by Nordenskiöld (10, pp. 8-22), I shall limit myself to mentioning them here, insisting only on several details. /Fig. 124 appears here./ /See p. 338./

[342] Let us enter a Chiriguano hut. The door we open is a kind of screen of reeds or a cowhide hardened in the sun. Daylight penetrates the interior through this opening. The only important [513] piece of furniture is a wooden cot (Fig. 125), a kind of bedstead generally occupied by two persons between whom one or two children come /470/ to slip in somehow or other. Nor do the Chiriguano hesitate to sleep on the ground on an oxhide, which they spread out in front of their house. On the upper Pilcomayo, in nearly all the huts one can /Fig. 125 appears here/ /See p. 339./ see one or two hammocks which serve either as seats during the day [286] [177] or as cradles for small children. Their technique, that of the double thread (Doppelfadentechnik), continues an old Guarani

[Text Continues on P. 338]

/26 cont./

137 824 as straight as cane. Beyond Santa Cruz there are still groves; in addition there are groves of another cane called "Bambú," which is the best known, and in Chiriguano it is called [417] "Tacuarembo." It rises to a height of about 15 meters and is used for making /27/ ladders and scaffolding in construction 249 because it is light and strong. The shoots are tender and contain a sugary substance highly regarded by the Indians; it is not sought much today, because there are abundant plantings of sugar cane, which is of great utility for the production of sugar and alcohol. This last thrives with great ease and little work. Planting is done in two ways, making furrows and burying it or planting cuttings. The former is the better method where the 137 824 freshets of the rivers do not penetrate. On the slopes and tops of hills which contain water there is another sort of slender cane, very strong and heavy, which is not hollow like the other classes and is called caña brava by the whites, and [285] "Tacuarembo" by the Chiriguano. They use it for weavers' ● [513] reeds and for sleeping cots.

TAMARIND. -- This beautiful and useful tree is not native, but it thrives with enough care and grows to a respectable height; the fruit that it produces is abundant, consisting of abundant pods more or less the size of chick-pea pods; the pulp is blackish and pleasant to the taste, but it is bad for [157] the teeth. It is astringent and is administered as medicine for intestinal inflammations, especially to children. It is also [272] a good tonic drink on excessively hot days; it is prepared with sugar, water, and a little of its pulp. The tree is rather sensitive to cold, and the flowers wilt easily with the south wind. For this reason the whites plant it in their patios, which are surrounded by the living quarters.

TARINGUI. -- The name of this tree is Chiriguano. The taringui is found in some regions, but not in others. It is of the cactus variety, rises up to six meters, its branchage is abundant and close, which gives a fine shade against the blazing rays of the sun. Its branches or leaves are striated and armed with spines; the fruit is tiny, but sweet and otherwise pleasant, and much liked by foxes, who only get it when it falls from the tree. The ulala or opuntia is smaller than the taringui, its leaves have the same form, the color is ash-gray and they are less a abundant, or, more properly, few. The fruit is a smooth berry

/179 cont./

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356 With such an arrangement, it is not difficult for the Chiriguano woman, after having taken her bath, made her toilette, and put up her hair, to sweep her house in a few minutes, sweep the rest, put back in its place everything that has been used, to put the beds to the walls, put the coverings on the cords in the corners, and again prepare what is needed for cooking (2).

2. The ancient Chiriguano woman did it this way, because she got up very early; today, as she is beginning to be lazy, after having done everything, she goes to the spring, bathes, combs her hair, and carries water.

Cots and Seats

• 513 No matter how poor a Chiriguano may be, he seeks comfort for sleeping and does not sleep on the ground when he is at home, both in order to avoid sickness and to be free of poisonous animals which abound, such as the snake, the scorpion, and the tarantula, which strike horror just to look at them. Furthermore, they do not sleep on the ground in order to be free of the bite of other insects, such as the vinchuca and the guanaco in certain areas, but despite this their cots are /180/ full of other little coffee-colored bugs, known in every corner inhabited by man.

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322 In order to avoid any such accident, one obtains the Igũirapempi, cot, by making it oneself. Cots are of hollow cane, little sticks, or split maguey sticks, which they call caruguata guasu. In order to make them, they first make a rectangular frame; in this four holes are made 40 centimeters in from the ends, into which four sticks are introduced vertically; these are the feet. Above are tied canes or sticks which are high at the top and bottom and deep in the middle, and this is the cot. At bedtime they are content with placing at the head some rag or piece of wood.

/180 cont./

352 The peculiarity of the Chiriguano cots is that they are almost always shorter than the persons who must sleep on it; most of them measure one meter 60 centimeters. They perhaps have [513] this peculiarity because they sleep curled up like pigs in order to hold together better the little clothing or blankets that they [178] possess. Today they are beginning to make them longer and [237] to have cots like the whites use; the open part of the latter is closed with cowhides which they attach first lengthwise and then at the sides, equidistantly about every seven or eight centimeters, with many small squares being the result (1).

1. The cots which are made with split agave sticks are soft and preferred; in the Ivu Mission almost all make them of this material.

514 The Chiriguano man does not like to sit on the ground either;
517 when he is visiting, it would be an insult to make a man sit on
516 the ground; nevertheless for a gathering of friends they do sit
352 down where they wish and stretch out like dogs in the sun. For
322 the reception of visitors they have crude seats. They are of
[514] wood and called Apica. There are some with two places and up to four with their respective dividers; there are some for [412] men and even for children. They are of a single piece, and they are made by dint of much patience by hollowing them out with an ax. The tree should be a thick one so that the seat may have a little height and the occupant may not cut a ridiculous figure of a punchinello or clown, causing laughter [438] among the onlookers. They also use benches and chairs like [439] those of the whites; they make the latter for their own use [824] and to sell to their fellows and to the whites. The wood which they seek out for these labors is zacharrosa, because it is soft and easily worked with the tools that are available to the poor Chiriguano, who does not always have an adze and a chisel.
352 Some people also have /181/ hammocks, Quiha ó inni, but they are so old and black because of the action of the smoke that they arouse disgust (1).

524 1. For a children's game they hang in the

5:Nordenskiöld E-8,4(1908-1909. 1913) 1920
SF10 Chiriguano SF10
Chane SF8
South American Indians 53

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177

is a culture-element so coveted as in a few years to have spread from the Whites in Peru to the interior of the country. When the distribution of the platform bed is closely studied, it will be found that it is evidently a very old culture-element which remains in places where the hammock has not penetrated or has been found unpractical. In the land of the Chiriguano and Chané Indians it is often too cold to sleep in hammocks. A platform bed is therefore preferred by them, especially when they have clothes to put under and over them. Hammocks are few and are mostly used to recline upon during the day. I have endeavoured on the map to show the geographical distribution of the platform bed. The summary does not, however, pretend to be complete. Its aim is mainly to draw attention to a culture-element which has often been overlooked, and which gives me the impression of being older than the hammock by which it has been relegated to certain tracts, particularly on the eastern slopes of the Andes, where it is rather cold to sleep in hammocks, and rather uncomfortable to sleep on the ground, as is the custom up on the high fells or farther to the south.

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Table 2.

The platform bed (Catre). Map. 2.

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4. Chiriguano.
5. Chané. Fig. 2.
18. Quichua, Riobamba, RIVET (2) P. 60.
21. Cainguá, AMBROSETTI (7) P. 697.
22. Yuracáre.
23. Churápa.
24. Chimane.
29. Caingang, AMBROSETTI (1) P. 325. Is considered to be post - Columbian.
34. Jivaro, RIVET (1) P. 40.
35. Chimila, BOLINDER (4) P. 52.
36. Ijca, " (4) P. 48. Only the medicinemen.

[Text continues on P.12]

C Ce 592 /176 cont./ of the daughters, who, during the betrothal and at the beginning of the marriage, live with the mother-in-law. In front of the hut is the large hearth (Ill. 83) where the maize beer, and sometimes also the food, is cooked. /Fig. 84b appears here./ Inside the hut there is likewise a hearth where cooking is done and where one seeks warmth on cold nights and days.

Ce 342 415 417 293

Fig. 83. Hearth for boiling maize beer. Chané village. Rio Itiyuro. To the right in the picture, large vessels in which the maize beer ferments. The house is plastered with earth.

C Ce 342 122 136 352 513 000 I have slept in these huts many a night. They are, as a rule, free of vermin, which cannot be said of the dwellings of all other Indians and of the houses of the whites. The sleeping place either consists of a bed made of a species of bamboo cane, or one lies /Plate 16 appears here/ /177/ on the ground on a reed mat or a skin. One also sees hammocks in the huts.

352 [114] [171] [513] been imitated from the Europeans. The Chiriguano also sleep in hammocks made of cotton yarn, and on reed mats and skins spread on the ground. Stools for sitting on I have not observed among the Chiriguano. They do, however, poisess such articles of furniture,[1] which, however, must be of 353 considerable rarity. Along the walls of the hut will be seen an orderly 415 [531] array of cooking and roasting pots, water pitchers, and pots for maize beer, arranged in rows, often of exceedingly beautiful shape and with painted decoration (figs. 217—225). From wooden hooks in the roof are hanging bunches of maize cobs, pumpkins or other foodstuffs; arrows, bows, and other gear. From the roof there are also suspended clay bowls (figs. 224 and 225), used as repositories for smaller articles of value. Clothing, ornaments, and such like, are also stored in large clay jars placed on the ground. As bowls there are also used the scaly skin of armadillos, and calabashes (fig. 226).

[352] → [291] [302] [411] [415] ← [237] [824] → 354 →

Fig. 194. Man and young woman. Chiriguano. San Luis. Bolivia. Photo. E. v. R.

Outside every hut there is, as I mentioned, a fireplace which is generally used for cooking the food, unless the weather makes this im- 356 possible. The huts, as well as the open spaces between them, are kept particularly neat and clean. They are swept every day, and the sweepings are burnt. The huts are practically always free from vermin.

291 [177] The Chiriguano men nowadays generally wear shirt and trousers of European cut (fig. 194). The poncho shirt is, however, still to be met with among this tribe[2], but only very rarely, and I have never personally

[1] Nordenskiöld (18), p. 163 and fig. 85 (11), pp. 15 and 16, and fig. 3.
[2] Nordenskiöld (13), p. 59.

R Schmidt--54 E-5 (1935) 1938 SF10 Chiriguano SF10
Guarani SM4
Chane SF6
Izozo

Body Care and Rest

Ce 515 The Izozó in Toledo and the Chiriguano in Machareti offer a contrast with the Indians of the Chaco whom I visited in that they are relatively clean. We must recognize that this Ce [312] cleanliness, which has also been praised by other authors, occurs despite the fact that a great many of them live in regions with very little water and where often the quantity cannot satisfy the necessities of cleanliness except with great difficulties. According to Nordenskiöld, they bathe several times a day and often directly after eating. After meals they wash their mouths and their hands (89).

89. Nord. I. pp. 180, 19 /the third figure of this page number in the 190's is illegible/. 203, 204.

Gi 352 513 For sleeping, the ancient Guaraní commonly used the hammock. "The sleeping hammock which they hung from two pillars in the dwelling was characteristic of the Guaraní," says Serrano of the Guaraní of the ancient Province of Uruguay (90). The Chiriguano and Izozó still have hammocks

Ce 513 352 90. Antonio Serrano, op. cit., p. 120.

today, but these are not commonly used and serve less for sleeping at night than for resting during the day (91).

91. Cf. Nord. I. p. 177. Nord. 2, p. 9. Métraux I. p. 470 and Plate 88.

/22 cont./

352 The Chiriguano generally sleeps on a kind of cot (catre),
●513 that is, a bed frame made of cane. Such beds, which in
[251] addition to their own purpose also serve for drying maize, have been represented in drawings by Eric v. Rosen (95), Erland

95. Eric v. Rosen, op. cit., p. 190.

[174] v. Nordenskiöld (96), and Métraux (97). No doubt /23/ the
[178]

96. Nord. 2, Fig. 2.

97. Métraux 1, Fig. 125, p. 470.

cold climate of the region to which the Chiriguano had emigrated made them abandon the use of the hammock for sleeping, not very practical for such a climate, and replace it with the cot, which was already common among the tribes of those
[232] regions. Lacking a cot, the Chiriguano sleep on the ground.
[324] In that case they use for a bed large mats made of cane or palm
[126] leaves, or also hides (98). I acquired from the Chiriguano one
[324]

98. Nord. 1, p. 177. V. Rosen, op. cit., p. 200. Métraux 1, p. 470.

such mat plaited out of palm leaves (Fig. 95).

Chiriguano Mat (túpa) in the Collection

I. A. 540. Length 1.75 m. Width 1.50 m. (Fig. 95).

352 In some Chiriguano houses I also saw wooden benches
[7] (apika), but unfortunately I could not acquire a specimen.
[126] Those benches in the form of a sled are very similar to the kind of benches that are very common among the Indians of Brazil (99) and those that we also know from the ancient

[113] 99. Carly /sic/ von den Steinen: Unter den

/60 cont./

C 285 Plaited objects of the first type are made in such a way that the strips of one group are plaited with the strips of another group vertical to the first one, in such a way that the strips of the first group pass alternately a certain number of the strips of the second group and are passed by them, and in such a way that the meshes which go in the same direction form lines of steps. The number of the strips passed each time by one strip of the other group is generally three or two at a time, but there are cases in which only one strip is passed each time.

C [126] [513] [415] [291] Among the plaited objects of this type, I obtained from the Chiriguano a large sleeping mat, small flat baskets /canastillas/, sieves, a quadrangular basket /cesta/, and a hat, and from the Izozó small flat baskets /canastillas/similar to those of the Chiriguano and two different kinds of baskets /cestas/. In addition, the Chiriguano and Chané also infrequently use fans for fanning the fire (tapèkua) plaited out of palm leaves (260).

Ce [415] [126]

C Ce 285 372

260. Nord. 1, p. 56.

Métraux has described and shown in a drawing such a fan for fanning the fire. This fan is plaited out of the leaves of the caranday palm in the "Stufengeflechte" style, in such a way that strips of the first group pass alternately two strips of the second group and are /Plates XXVI-XXVII appear here/ /61/ passed by them. The leaflets, separated from the stem, enlace a stick which, forming the upper edge of the fan, replaces the stem of the pinnate leaves of other palms which are used by other tribes of South American Indians in the manufacture of plaited fans (261).

Ce [824]

261. Métraux I, pp. 460 and 461 and Plate 85.

Ce /64 cont./
286 There may be variations in these braids according to the difference in the number of skeins plaited and the number of strips which are passed each time by one strip of the braid, as Figures 139-141 show /see p.201/. The greater the number of skeins in the braid, the more the form of one string of the braid takes on the appearance of a band. Cf. Figure 32 a and b /see p. 62/.

Ce To the second of the four kinds of plaited objects into which
[191] all the plaited objects of the South American Indians can be classified belong those which are plaited in such a way that one row of sticks, threads, or similar things are united so that a double thread passes the row, continuously or at certain intervals, and in such a way that the two individual threads of the
C double thread encircle in each rotation one or more of the little
126 sticks or threads of the row.
352
513 Among the objects plaited by this technique there are two
286 Chiriguano hammocks and one Izozó saddle covering in the collection.

Ce
492 Objects Plaited with Double Thread, from the Collection
286
126

I.A. 448. Hammock (Chirig.). Wool Lgth. 2.60 m. Width 0.75 m. (Fig. 102b and 109.)
I.A. 449. Hammock " " " 2.05 m. " 0.60 m. (Fig. 110.)
I.A. 844. Saddle covering (Izozó) " 1.21 m. " 0.57 m. (Fig. 103b and 129.)

C The threads of the hammocks mentioned above are made of
352 wool and that applies not only to the warp threads but also to the
286 double threads. The manufacture of these hammocks is explained in two schematic drawings shown in Figures 109 and 110 /see Figs. 127 and 128, p.190/. The diagram in Figures 109 /Fig. 127/ shows the place in hammock I.A. 448 where the double thread begins to pass through the row of warp threads. The arrangement of the warp threads can be explained only by the manner in which a warp of one continuous thread was made first and in the form of a sleeve, /65/ as the warp of weavings done on a loom